642 central government. Real power in Shansi,
701 however, remained in the hands of Yen Hsi-shan,
631 and he was eliminated from the province only after World War II by the Communist armies.

G. North China and Japan

• 167 Toward the end of the second decade
631 of the twentieth century, a significant change
648 occurred in the frontier region north and northeast of Shansi and Hopei. The opening of modern rail and road systems stimulated mass migrations from the North China Region (and Shantung) into Inner Mongolia and, on a far larger scale, into Manchuria. As soon as the Nationalist Government was established in October 1928, it created the provinces of Suiyuan, Chahar, and Jehol out of Inner Mongolia and made them part of the Chinese administrative system. Soon afterward, the Nanking regime made strenuous efforts to establish economic dominance in the new provinces and Manchuria.[21]

648 These moves threatened Japan's whole position in East Asia. Japan had been

21. See Lattimore, op. cit., pp. 13-18, H.B. Morse and H.F. MacNair, Far Eastern International Relations, Boston, Houghton Mifflin Co., 1931, pp. 727, 758-60; and George H. Blakesless and Harold S. Quigley, The Far East, An International Survey, Boston, World Peace Foundation, 1938, pp. 8-122.

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"In passing by the side of Mount Thai, Confucius came on a woman who was wailing bitterly by a grave... 'Your waling', said he, 'is altogether like that of one who had suffered sorrow upon sorrow.' She replied, 'It is so. Formerly, my husband's father was killed by a tiger. My husband was also killed,...and now my son has died in the same way.' The Master said, 'Why do you not leave...[this] place?' The answer was, 'There is no oppressive government.' The Master then said [to his disciples], 'Remember this, my little children. Oppressive government is more terrible than tigers."[40]

Have man-made disasters in Communist China become fiercer than nature's floods and droughts? This may well be the reason so many prisoners of war in Korea did not choose to return to the China Mainland.

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On April 4, 1950, in Taipei, the capital of Formosa, an organization called the Free China Relief Association was formed. Its purpose is to aid Chinese refugees from the Mainland and some of the people still suffering under Communist rule. In the past five years, the asso-

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40. James Legge, tr., The Liki (The Book of Rites), Oxford at the Clarendon Press, 1885, Vol. 27, in The Sacred Books of the East, ed. by F. Max Müller, pp. 190-91.

ciation has aided more than 967,000 refugees and helped 51,846 people to escape to Formosa. During the flood of 1954, this organization sent thirty-five airplanes to the Mainland and dropped about 100,000 pounds of rice to those suffering from famine. The Free China Relief Association was also responsible for some 14,500 Chinese prisoners of war from Korea, who chose Free China rather than return to the Communist fold. This group arrived in Formosa in January 1954. The FCRA has established connections with the United Nations and the United States and had extended aid to Chinese refugees in many places, including Hong Kong, Japan, and Korea.[41]

At the United Nations Security Council meeting on November 28, 1950, the American delegate, Warren Austin, spoke of the relief supplies sent to China from the United States, of American efforts to feed and to clothe thousands upon thousands of Chinese people in the postwar years, and of the friendship expressed by the American people for China. Friendship between America and China has a long history, and as a result the Peking regime and the Communists do all in their power to slander the United States.

During a period of two years (1945-47), China received several hundred million dollars worth of relief supplies and relief funds from

41. Chiu-chi T'e-k'an [Special Bulletin on Relief], published by Free China Relief Association, Taipei, Sept. 1, 1955.

7: Gamble S-5 (1926-1927) 1933 AF12 North China AF12

The range of income of the families in the different districts shows that the poor and the well-to-do families tend to live relatively near each other. The 38 families with incomes of more than $100 a month were living in 11 different police districts and outside two of the gates. So far as can be determined, the only differences in the accounts that were the direct result of the location of the homes, were lower rents for those living outside the city wall, and no expenditure for water by many of the families outside the gates, since they were able to carry their own water supply from the public well, and were not obliged to buy it from a water-carrier.

Race and Origin

There were 256 Chinese, 23 Manchu and four Mohammedan families in the group. It is estimated that the population of the city as a whole is from 72 to 77 per cent Chinese, from 20 to 25 per cent Manchu, and 3 per cent Mohammedan,[2] so there is a relatively small representation of Manchu and Mohammedan families in our group. However, aside from the fact that the Mohammedan families do not eat pork and do not use coffins when burying their dead, the accounts have not shown that race has any noticeable influence on the economic life of these families.

The heads of 60 per cent of the families were born in Peiping; 25 per cent came from Hopei (Chihli), the province in which Peiping is located; another 10 per cent from Shantung. Only 13 families, 5 per cent, came from provinces other than Shantung and Hopei. These came from nine different provinces, as far south as Kwantung,

[2] No. 17.

7: Gamble S-5 (1926-1927) 1933 AF12 North China AF12

and as far north as Fengtien in Manchuria, but none of the provinces west of Honan and Kiangsi were represented. A larger group of families would undoubtedly include natives of virtually all the provinces, especially if there were more of the higher income families. Several of the men born in Peiping gave other provinces as the family origin, but also reported that the family had been in Peiping more than a hundred years.

It is suggestive to note that while the heads of 75 per cent of the families with incomes of less than $25 a month were natives of Peiping, the proportion decreased as the income increased, and was only 32 per cent for families with incomes of more than $100 a month. Ninety-six per cent of the families with incomes of less than $25 a month were natives of Peiping or Hopei province, but this was true of only 64 per cent of those receiving more than $100 a month. (Table 1.) All but two of the 13 families that came from the more distant provinces had incomes of more than $50 a month. Of the 113 non-native families, all but 16 had been in Peiping more than five years, and all but 44 more than ten years.

Size of Family

At the beginning of the study there were 1,312 persons in the 283 families. These persons included 46 servants living with 33 families, and also family members living in Peiping whose work made it impossible for them to come home except occasionally, such as policemen, those working as servants for others, boys serving their apprenticeships. Members of the family living outside of Peiping were not counted, even though they contributed to